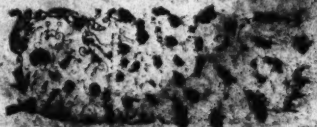
THE *Black-Smith.*

A SERMON PREACHED at *White-Hall* before the Kings most excellent Majestie, the young *Prince, the Councell, &c. On Low-Sunday. 1606. and by commaundment put to print.*

By *W. S.* Doct. in Diuinitie Chaplaine to his Majestie.



LONDON Printed by *Ed. Allde* for *Nicholas Ling.* 1606.

TO THE MOSTE

Puiſſant and moſte mightie Monarch, our moſt dread and Soueraigne *Lord* Iames *by the grace of God, King* of greate *Britaine*, *France* and *Ireland*, defender of the Faith. &c.

MAy it pleaſe your *Maieſty to take a ſecond Suruey of this ſillye Sermon. When it was firſt vttered, you did not onely heare, but hearken, & incline your eare: as it were with your gratious attention to*

help out my bad elocution. Pittie so bad a voice should euer offer so great a wrong to the most learned and iudicious eare of so good a King.

Howbeit, volenti non fit iniuria. And, if wee were not all deceiued, you were as willing to heare, as I could be vnwilling to offer eyther this or any such iniurie to a person so sacred. But now I feare me, if it should please you to take it into your hands it wil prooue but tapestry worke, fairer a farre off, then neare at hand.

The greate difference betweene diuine and humane wrightings. Of those the more we drinke, the more we may: the deeper the sweeter. Of these to sippe it is sufficient, Gustata magis quam potata iuuant. Howsoeuer it be, it was the commaundement of our most Reuerend Metropolitane that I should put it in Print, which I would more willingly haue put to fire ere euer it saw light. But beeing as it is, if to this his pleasure it shall please your Maiestie

Maieſtie to adde your fauourable aſpect, vnder the coniunction of two Planets ſo great, ſo gracious, I nothing doubt but the Black-Smith will thriue. If no vſe elſe bee made heereof, yet ſhall the world abroad, that thinkes there is nothing but gilding in the Court, heereby take notice of your exceeding patience, and my great boldneſſe, for the further imboldening of better Orators in this heauenly buſineſſe: to thinke how great a God they ſerue, before whome al the Gods of the earth throw downe their Scepters and yeelde that obedience, as beſt beſeemes ſuch ſubordinate Souereignes, to the greate Lord Paramount. Whoſe pleaſure it is notwithſtanding that as wee come from him with all boldneſſe, ſo we ſhould ſtand before them, as his Leiuetenants, with all reuerence.

This was then my meaning, to reforme al, without offēce to any. And if any thing were wanting in my duetie, ſure I am it

was ſupplyed by your goodneſſe. The Lord of heauen increaſe and multiplye theſe heauenlye bleſſings vpon you and yours, to your and our eternall comfort in the Lord.

Your Maieſties

Moſte humbly and intierly deuoted Chaplaine:

W. S.

Genere, virtute, doctrina Nobiliſſimo Domino *H. Howardo* Comiti *Northampton*: Baroni de *Marnhil*, Præcipuorum 5. *Portuum* Præfecto, ex illuſtri periſcelidis Ordine Equiti, & *Iacobi Monarchæ* potentiſsimi Conſiliario fideliſsimo æternam in Domino fælicitatem.

Scientiæ duo ſunt ſenſus, auris & oculus, aure non contentus hic Faber-ferrarius, oculorum ſeſe offerre voluit iudicio. Præmonueram, aures plerumq́, hebetiores eſſe, oculos fere ſemper acutiores; multũq́, intereſſe inter operationẽ ſubito trãſitiuã, & opus ad diuturnitatem ſtabile & permanens, nec oculis ſolum legentium, ſed et animis impreſſum. Sic enim vſu euenire, vt quæ primò oblectant intuitu, eadem obtutum ſi ſubierint quotidianum ilico deflore ſcant. Sic ciborũ licet iucundiſſimorũ, aſſiduitate guſtus, colorũ licet florentiſſimorum crebritate viſus, vocũ, licet ſuauiſſimarũ familiaritate fatigatur auditus. Excepit ille, vocis noſtræ ſono, tonoq́, tã agreſti, et abſono multũ de ipſius (ſic ſibi adblãditur Ruſticus) detractum venuſtate. Nam venerẽ iactat, neſcio quã proauam ſuam. Itaque, qui ante hac ſemper ab Aula refugere ſolebat aſpectu, nunc ea, quã dudum expertus eſt humanitate factus audacior (neſcit enim erubeſcere hic color fuligineus) officinam ſordidam aſpernari nihil niſi Aulam Regiam cogitare

tare, nihil aliud somniare videtur. Mirabar quaspe fretus. Omnia peruestigans, tandem intellexi ab Archiepiscopo Cantuariensi, *Metropolitano mihi multis nominibus colẽdissimo inuitatum, vt typis ornatus typographicis rediret denuò. Huius imperio nõ ausus obluctari dimisi hominẽ. Sed ea cõditione, vt cum* Houardos; *omnes genere & virtute Nobiles, tum Comite imprimis* Northamptoniensem, *literatorum nobilissimum, nobilum literatissimum meo nomine salutaret humiliter. Huius opera et fauore, bene si se gereret, aditum fore ad ipsam Regẽ (quandoquidẽ ita voluit) faciliorẽ. Multa insuper cumulaui. Sed quid multa? Hoc vnum erat in mandatis præcipuum, pede vt cum claudicet altero proles vulcania, genu flexo se submittat Aulice. Atque ita et claudicationis tegumentũ, & Aulicationis argumẽtũ non vulgare adepturũ. Promisit Faber affabre se facturum omnia. Sed quia rusticitatẽ hominis inueteratã, nõ ignoro a tergo insequor exploraturus & quid agat, & quid patiatur. Faxit Deus fauorem vt inueniat qui meretur flagrum. Sed ego præter votum nihil iam amplius præstare possum. Precor igitur deũ immortalem vt hunc homuncionẽ miserum fauore qui dignetur suo, fauorem ipse Diuinum et hic assequatur ampliorem, & in cœlis amplissimum.*

Illustrissimæ amplitudinis tuæ Studiosissimus.

Guil. S.

The

THE Black-Smith.

1. Samuel. 13. 19.

Then there was no Smith found throughout all the land of Israel.

IF all Scriptures inspired from aboue, be profitable to teach, to correct, to improue, and instruct (as 2. *Tim.* 3. good for information & reformation, cõfirmatiõ, & refutatiõ correctiõ & directiõ, life & learning, doctrin & maners: then needs there as I hope no Apology, why I at this time, & in this place should specially make choise of this Text, as before so great a King, to entreate of so base a subiect: the *Smith* and

and the *Anuile.* Where all is good, and all as gold ſeuentimes refined, the choiſe of any cánot be amiſſe. For who can ſay this might be better, where all is beſt, and al ſuparlatiue? except it be peraduenture in reſpect of circumſtáce of time, & perſons. Now for the time, you ſee it is *Loe-Sunday*, & therefore me thinks this lowe ſubject may beſt beſeeme it. And for the perſons heere preſent, they are ſpeakers or hearers.

Howſoeuer this theam may be thoght too baſe for ſo high an Auditorie, if it bee well conſidered it may well be thought moſt fit for ſo baſe an Orator. *Tractent fabrilia fabri.* I knew none I might bee bolder with then the *Smith.* And if *Salomõ* a King of that greatnes vouchſafed to write of the leaſt of his fellow-creatures, euen from the Cæder to the ſhrub: and our heauenly *Salomon* with his own hands to create the *Smith*, and by his ſpirit to treat, as here, ſo elſe where of him: it ſhall not ſeem tedious or too baſe of our

gracious

gracious *Salomon* to vouchſafe to heare, where his god hath vouchſafed to ſpeak. And I doe not doubt, but that the ſame God, that gaue water out of the flint, and honye out of the hard Rock, can alſo out of this dry Theame drawe the water of life, far more ſweet then the Honye, or honye combe. Vpō this preſumption of his good grace, & your gracious patiēce I proceede to the further vnfolding of this preſent text, touching the want of a *Smith* throughout all Iſrael, and the reaſon thereof. *Then there was no Smith to be found throughout all Iſrael*, (theres the want:) *For the Philiſtims ſaid leaſt the Hebrewes make them ſwords & ſpeares:* there is the reaſon; and the reaſon of this reaſon, is in the premiſes of this Chapter, whereto if it pleaſe you to caſt back your eyes, you ſhall ſee how *Saul* ſeeking by prepoſterous zeale to ſalue one fault with another, and by vnſanctified Sacrifice to pleaſe & appeaſe his angrie God, more deepely diſpleaſed. *In vitium dulcis culpæ*

culpæ fuga si caret arte. For this his office he was reproued of *Samuel*, reiected of God, forsaken of his people, oppugned of his enemies; who now with 3. bands (a threefold cord not easily broken) had beset and besieged him. (A perilous parenthesis) euen at such time as hee was cleane disarmed, his Armour taken away, and his Armourers (the *Smiths*) remooued out of the land. *Miserima primatio quæ omnem tollit ad habitum regressum*. Which kilies the young ones with the damme, and with one cracke, as it were, takes a way all present possession, and future possibilitie. *Spem & rē*. And such was at this time the state of Israel, for want of a *Smith*. Which is here amplyfied, as you see, as by circumstance of time whē, & place where, so also the reason why. For had it bin of any other Artisan thē the *Simth*, their armorer; or at any other time, thē the time of armes and the day of battle; or in any one city of Israel; & not throughout Israel; or at the appoint-

appointmēt of their owne king & his officers, vpon some generall weapon take the better to keep thē in peace amongst themselues, & alleageancto their soueraigne, & not by inforcemēt of the Philistims their vtter enemies, the more to affeeble & inthrall them; it had beene neither so grieuous for thē to beare; nor so notorious for vs to heare; and hearing to obserue the enemies pollicie, their misery & Gods great mercy. Who hauing thus brought them into most imminet dāger, & vnauoidable feare wout any merrit, or means of theirs wrought their deliuerāce. For so we shal see in the sequel of the story, where misery abounded, there mercy super-abounded, and wheras in their miserie at the day of battle, they had in all the campe, against 3. bands of their enemies, all armed with all maner of weapons for offence, but 2. swords of defence: It so pleased God, those 2. were enow *Ecce duo gladij*, but 2. swords for so many, & against so many? a word of extrem wāt. *satis est*, those 2. shal

suffice

ſuffice a word of ſupreme mercie, & yet no greater mercie to them, then comfort to vs all, that haue ſuch a God, as able to ſaue without meanes, as with meanes; with a few, as with a multitude. For the fooliſhnes of God is wiſer then men, and the weakenes of God is ſtrōger thē men. And therefore feare not thou worme of *Iacob*, thou haſt euer more with thee, thē can be againſt thee. And thus much in generall of the ſumme and ſubſtance of theſe words. Now if it pleaſe you more particularly, let vs examine them as they lie in order, and firſt of the circumſtance of time, as it is heere offered. *Then there was no Smith*; for ſo as yet we reade it: & though the original may perhaps otherwiſe bee tranſlated, yet hath it hetherto gone for current, & ſhall for mee (being without the compaſſe of my commiſſion) paſſe vncontroled. The rather at this time, for that the notation of the time deſigned in the firſt verſe of this Chapter, hath wonderfullye perplexed,

if

if not plainely poſed all the Cronologers that euer haue laboured in vnknitting this knot. Who ſeeking to ſet downe ſome certaintie of time, and to giue the corollary, a *whē* to this *then*, haue indeed intangled themſelues and their Readers with greater incertainty. Infinit & endleſſe are their conie&tures, I will onelye touch ſome 3. or 4. of the likelyeſt, and ſo leaue you to your choice. The words are theſe. *Saul now had bin King one yere, and he raigned two yeares in Iſrael.* If hee now had raigned two yeares, how is hee ſaid to haue been King but one yeare? when this was done *(filius vnius anni)* if but one yere King, how is it true, that he had raigned two yeres? 1. One ſaith, when he had beene King one yeare full, *currente ſecundo*, the ſecond incompleate for ſo wright Kinges, the firſt day for a yeare: Yet euen in the ſtile of Kinges, it cannot be iuſtified, that he that is now in the ſecond yeare of his Raigne, hath raigned two yeares. The ſecond yeare begins

begins as soone as the first is ended, but two yeeres are not to be reckoned, til the third yeere begin. 2. Another, seing this shift will not serue, reads it thus: When *Saul* had been one yeare king of *Israel*, and then with a parenthesis (for he raigned in all two yeeres,) that is lawfully (as it were with a tricke of æquiuocation) before he was reiected of God, (as *Chap.* 16.) & yet we know, that after y hee held the kingdom many yeeres, being depriued by *Samuel* not of the present possession in himselfe, but of future succession in his of-spring. The third would haue it thus, that he had been King *de iure* 2. yeeres, but *de facto* one yeare, for so long onely had hee taken the state of a King vpon him: a wonder hee should bee so slowe, where others are so swift before they come at it. But this crosseth the plaine text of the 10. and 11. *Chapters*, and is againe crossed of the fourth opinion. For that cleane contrarie, imagins that though he had now been king

de facto 2. yeeres, yet *de iure* indeed hee had been but one yeere of that account, ſo ſoone hee began to degenerat from the nature and office of a King. So that it ſhould ſeeme ſoone gotten: ſoone forgottē, lightly come by, lightly ſet by. Seeking for his Fathers aſſes, he ſtūbled on a kingdom before he knew what it meant, & we know the common ſaying, *Aſperius nihil eſt humili cum ſurgit in altum.* A verſe in Church and Common-wealth found commonly too true. And therefore God graunt vs alwaies Kinges of this kingly race to ſit vpon this Throne of great *Brittaine*. To play the King aright, it is a thing not eaſily learn'd by nurture, except it be originally im-bred by nature. But for this point, it ſhould ſeeme, as *Seneca* ſayd of one that was counted an old man of many yeres. *Non ille tam diu vixit, ſed tā diu fuit*, as one that had out-liued himſelf: ſo they thought of *Saul*, though he had now had a being in the kingdom for the ſpace of two yeres,

yet had he liued as King but one yeare. To be a King (say they) is not to eate & drink, disport, & play: But to manage the affairs of the estate with care & diligẽce, & with an euer-waking eye to sway the Scepter. *Sceptrũ oculatũ.* This should be his meat & drink, his sport and play.

To whome we answere, though these greater works of the law must specially be obserued, yet may not those lesser vtterly be neglected. *Nãet hæc quoq; fieri oporter.* These also are lawful, & necessary recreatiõs, though no ordinary or vsuall occupations. For I hope they are not of *Lactãtius* mind, that thought the Hauke, the Houñd, the Hare & the Partrich (with such like) were things ordeined of God, rather to trie & exercise our abstinence, then feed our delights, As though that good God, that tempteth no mã, had inuẽted so many creatures as temptations to insnare vs, & not as repasts to delight vs. As if he had made the world, as it is thought *Willam Cõqueror* made the new For-

Forreſt, not ſo much with the game thereof to diſport himſelfe, as with the laws and penalties to intangle the Engliſh Nation.

Surely this was neuer the meaning of our mercifull God and therefore in this poynt I muſt needs condemne *Lactantius* as a man more ſtoicall, thã the Stoiks themſelues, for they ſaid all things were made for man, and man for god, and therefore might by gods leaue by man be vſed for his good, and gods glorie. But by no meanes to the diſhonour of god, the hurt of others, the miſpending of time, which as it ought in all men to be moſt pretious, ſo in publique perſons of much more accompt, beeing much more accomptable.

Theſe cautions obſerued long may our Princes inioy thoſe princelie harmles pleaſures, ſo farre foorth as it may bee without harme to others, hurt or hazard to themſelues, hindrance to the State, and offence to god. God graunt

vs alwaies chaſte *Hippolitus* chaſing the wilde & ſauage Beaſts to that end ordained, rather than thoſe beaſtly *Nimrods*, bloody and hungrie Hunters, that hunt after men with nets, ſeeking to pray vpō their neighbor-Nations, & homeborne Subiects: ſuch as ſomtimes this land hath ſeen, we haue hard of vs, & others feele.

England was wont to be counted the Popes Aſſe. Now it hath long ſince caſt both Fole and Rider, God grant it neuer be ſo ridden again. But ſo it ſhould ſeem that *Saul* miſtaking the ſubiects he found, for the Aſſes he ſought, began to lay heauier burthens vpon them thā they were able to beare: and that might bee the cauſe they were ſo ſoone weary of him, and that they made ſo little reckoning and ſo ſhort account of his raigne.

For as *Gregory* ſayth of him, though hee were a man of great groath, higher than them all, and of many yeares, yet is hee reckoned but *Filius vnius anni*. (So reade *Vatablus*, and the Chaldean Para-

Paraphraſe, & many moe) *Illis ſolum annis regnaſſe dicitur, quibus innocens & humilis putabatur.* And therefore as there he addeth, in his Commentary vpon this verie place; *Illo ſolum tempore nos vixiſſe gaudeamus, quo innocenter & humiliter vixtmus. Nam quæ in vanitate conſumuntur, quaſi perdita non memorãtur.* Yet was not this the fault that is here moſt ſpeciall and properly noted to haue been his ouerthrowe, but rather the ſparing where God bid ſtrike. *Crudelis & Stulta miſericordia*, as *Samuel* tels him, and reſeruing the fatlings vnto himſelfe. *Dat veniã coruis, vexat cẽſura columbas.* But bicauſe this note came but in by the way it ſhal draw me no further out of the way.

This may ſuffice to ſhew the diuers opinions of our diſtracted Chronologers; well it is with vs, that our faith is no way founded on theſe fond *Braughtoniſts*. *Ioſephus Scaliger* the mender of times, and learnedſt of them all, confeſſeth that of 2000. there are not two to

be found in one mind. And therfore wel may we maruel, not as of old, *Quod aruspex aruspicem sed quod Chronologus chronologum videns à risu abstineat.* They are not able to giue a *when* to this *then.* But for the matter it self, howsoeuer the time be vncertaine, yet that the State of Israel at this time was most miserable, it is most certain, & all for want of a *Smith;* which it may bee before they needed, they would neuer haue deemed. But *Carendo magis quam fruendo.* It is the want, that shewes the worth of euerie thing; the full belly loathes hony, the thirstie soule wold wring water out of the flint.

If our wanton Professors were forced (as in former times) to run from East to West, to fetch the water of life through fire and water, with perill of life, were it out of the meanest cisterne, they would sweare they neuer drunke sweeter licor. Or if they were now driuen to seeke to the Philistims for a file to sharpen their goads and Mattockes, as some-

times

times the Hebrewes, and not long time since their Fore-fathers were glad, how glad would they bee of any peece of the Bible (neuer so meanely translated) or any poore catechisme in their mother-tongue (neuer so plainely penned) to whet their zeales, and arme their soules against the day of Battell. Whereas now when their Smiths are multiplied, the armories enlarged, the Forges open, euerie Shop full fraught, euerie mans Gomer, that will vouchsafe to stoope and take it vp, either at home or the next doore filled with *Manna*; *Man-hu* what is this, but light bread? the hearing and reading of the word of God as a thing of nothing. Our Smiths vnskilfull (except a fewe of our owne cut) our prayers vnsanctified, our Sacraments superstitious, if not idolatrous; our Bibles no Bibles; so corruptly translated. If any one quirke can be found by all the caueling heads in the Land, away with all; tis all too light, so soone

haue

haue we forgotten thoſe daies of want, and ſo ſoone hath peace and plentie taught vs to wantonize. God grant this wantonneſſe bring vs not backe to our former want. That therby wee may be taught, (which otherwiſe wee will not learne) to acknowledg howe great and vnſpeakable are theſe bleſsings which we haue ſo long, & ſo vnworthily enioyed vnder our gouernors the Lords annointed, too too good for people ſo ingracious & ingratefull. But I feare mee whileſt I follow too farre this circumſtance of time, I ſhall haue the leſſe time for that which moſt concernes the ſubſtance of our text, that is, the want of a *Smith*, & whereto *I* haue alreadie made my entrance, but no further, than *I* find the worth of the *Smith*, implyed in the want of the *Smith*, and amplified by reaſon of the time (*when*) he was wanting.

Then there was no Smith, for ſo is *Charaſh*, *I* thinke of all tranſlated, though in his originall and natiue ſignification

nificatiō it may ſtand as well for *faber lignarius*, as *ferrarius*, a Carpēter as a Smith, or any other labouring in the cunning fabrike or framing any ſuch like mechanicall worke. Yet is it here agreed, as I take it, by the grand Iurie of all that haue been impanneled vpon this poynt, to ſignifie the Smith, the *Blacke-Smith*, who is indeed the roote and the ſtock of them all, another *Adam*, in whome were tythed all other mechaniſtes as yet vnborne. *No Smith in Iſrael?* No great loſſe; the leſſe hammering, the leſſe noyſe, a baſe mechaniſt, the *Cyclops* of-ſpring, and at the beſt, baſe Vulcanes broode.

What vſe of the *Smith*, or what need of the *Sonne of Tubalcain*? What wiſedome can there be in him that fryeth in the fire, and keepeth the Forge? *Bona verba quaſo. Noli quos ſingulos contemnis, eoſdem vniuerſos putare nihili.* For as Saint *Hierom* ſaith to *Læta*, *Non ſunt ea contemnenda quaſi parua ſine quibus magna*

na nequeunt consistere. Base is the foūdation where the building is braueſt. But we ſee in a great building of ſtone it is hard to moue, any one thar is of the building, but it indāgers all. I ſay of the building, for that I know in moſt buildings there are many ſuperfluities, for ſhew rather then for ſubſtāce; ſuch as may be ſpared without loſſe or dāger: & yet perhaps they ſet a face on it, as though al lay on their necks. Like the little Images, & Angels on the roofes of many churches, that bend their backs and browes, as though all the burthē lay on thē, where as indeed they are borne, they beare not at all. So ſurely in the politique buildings of ſtates & kingdōms, many ſtones a loft, might eaſily be ſpared. Many warts and ſwellings in the body, rather diſeaſes thē parts of the body, that might be wel ſpared, and paired away. And hereby they may be tried whither they be parts integrall or eſſentiall, or meere ſuperfluities. We ſee the poor *Black-Smith*, no ſooner

gone

gone, but hee was misſed, and his want found dangerous.

Would it be ſo think you, with a ſight of lewd and idle profeſſors that make a trade of ſinne? as Tiplers, Tauerners, Pipers, Plaiers, Pandars, Marchãts of needles wares: but aboue all thoſe, ſcribling brokers, and their Maiſters the Vſurers. The very Vermin of the earth; neuer made by God, but bred as mõſters of the error of nature, the corruption of the earth, or earthly mẽ, & corrupt maners: neuer in the Catalogue of thoſe cretures that came vnder the Suruey (*Gen. 1.*) & being ſeen & allowed, receiued the ſentẽce of approbatiõ. But being of a latter brood, they were all once ſwept away with the flood, they neuer came within the Arke. But whẽ the flood fell, they roſe vp, as other Vermin of the ſlime of the earth, & haue euer ſince held by intrution. But the time will come when they will be caſt out, with *a neſcio vos*, away from mee, I know you not for any

ny of my creatures. In the meane time, if they will needs hang on like counterfeit *Gibeonites*, it were well they were vsed in their kinde for bearing of burdēs: from which moſt commonly they are moſt exempt. Sure I am, of all the ſubiects in this land, there are no fitter ſubiects for Subſidies, tasks, & loanes, then they that make a profeſſiō of lending & againe of their vncharitable charity, to the vtter ruine of many yong Gentlemē, that come often times to their lands, before they come to their wits, or yeres of diſcretion. Aſſuredly, if thoſe ranke vnnatural boughs were wel pruned & pared, the naturall branches might be the more ſpared, & grow the better. For of thoſe that are naturall indeed, there is not one, but would and ſhould be cheriſhed euen frō the roote, be they neuer ſo meane. It was the error of the epicure, to thinke that the Gods were careful of the greater things only, & careles of the leſſe. Sure I am, our God (the great God of heauen and earth) beholdes, main-

maintaines, ſupports, and protects the ſmalleſt with the greateſt: the haires of our head, the ſparrowes of the aire, the lillies of the field, the graſſe of the earth; ſo hath he appoynted that glorious carbũcle of the heauẽs his ſun, to ſhine vpõ his baſeſt creatures, and the Sonne of rihhteouſnes his only begotten & dearly beloued, to die for the ſins & ſaluation of the pooreſt ſoule: & the ſoule of man to inſpire not only the hart, & the head and principall partes, but euen the leaſt ioynt of the little finger. *Anima eſt tota in toto, & tota in qualibet parte*, as wholy in euery part as in the whole. Now kings and princes, they are as the ſoule in the body, the ſun in the heauen, the gods of the earth, by whoſe ſweet influence equally, yet proportiõably is deriued frõ the circũference of their greatnes to the loweſt of their Subiects, the center of their grace both life & liuing, and therefore they no doubt in al their laws & cõſultations (wherein many things by many priuate perſons vpõ priuate reſpects,

and

and partialities are cũningly caried) with an euen eie, will prouide, as well for the poor Artiſan & ſuch as liue all of the peny, as for the rich landlord & his farmer, that gaine by dearth, & raiſe their plenty out of others penury. *Sapiẽtis eſt*, ſaith the wiſe Orator, *ſic curare vniuerſam Rẽp: vt nullam partem negligas.* It is wiſdome ſo to prouide for the whole kingdome, that no one part (though neuer ſo mean) may ſeeme neglected, much leſſe any principall part, becauſe leſſe in number of the reſt contemned. For, how can the head ſay to the foot, or any part natural, I haue no need of thee? when as it is certain, he that treads on the toe, grieues the heart, and hee that trips at the heele, intends to bring the head to the ground. S. *Baſil* in one of thoſe ſermons that he wrought againſt the couetous cormorãts, & cornuorants of his time, that oftẽ times droue the poor that had nothing els, to ſell thẽſelues or their children as deere as themſelues to buy the refuſe of their corne: the more to mollifie the hardnes of their

hearts

harts, if any way it might be, sets before thē a poore soule for meere need, in extream dearth driuen to starue all, or sell one of his childrē, & as it were with *Thyestes* to feed on his own flesh, transubstātiated into a kind of course bread. Herevpon with heauy hart cōming home to his wife, wils her, after some short & sorrowfull consultatiō to bring before him all his children, that therby he might aduise, which of thē al might best be spared And beginning at the eldest, & with watry eies beholding him, he cōsiders, that he was the beginning of his strength and excellency of his dignity. The first that euer cald him father, by birth right of doble honour, but in the market, of equall price, & therfore not to be sold without some losse. On the other side, the yongest yet to yong for seruitude vnable for seruice, & to himself as yet of least charge & greatest comfort. The third like the Father, the fourth the Mothers own child, the fift the very expresse picture of the Grādfather, who though he were gone,

might

might not ſo ſoone be forgotten, the firſt like to proue a ſouldier, the ſeauenth a ſcholler, & one of theſe (howſoeuer the world went) were like to be a ſtaffe and ſtay of their old age. And ſo of all the reſt (if he had neuer ſo many) he had none to ſpare.

Thus or to this effect, Saint *Baſil.* & S. *Ambroſe* hath the very like ſtorye of a poore debtor, driuen by the hardnes of his creditors, either to part with one of his Children, as a Bond-ſlaue, by a certaine howre, or to yeald himſelf to bōds & priſon. When he had conſidered the time expired, hee rather choſe to goe himſelfe then ſend any of his Children. Euen ſo I doubt not, euery kinde King, being *Pater patriæ*, the father of his coūtry, & great Grandfather of all his people, if he were put to his choyſe, which of all his children, the neceſſarie parts, & natural mēbers of his body politique he might beſt ſpare, whether Clergy, Comōns, or Nobles: or of the cōmons; Artiſās, Souldiours, or husbandmen: or of his

Artiſans:

Artisans; Cookes, Taylors, Carpenters, or *Smiths*. Where all are necessarie, I thinke hee would finde it hard to spare any. Assuredly if any were wanting, it would seeme most needfull.

And so of diuers Kingdoms, though great difference, yet in the impartial affection of his fatherly minde, all æqually prised. If any lesse dandled, perhaps it is the elder, as better able to goe alone, and shift for it selfe. It is the wisdome of our burrow English to respect the yongest that had most need, as wel as the eldest that hath most right. Yet not all to the eldest, nor al to the yõgest, but where all are Children, to giue euerie one his childes part, as well the *Black-Smith* as the Gold-smith.

Howsoeuer Golde bee more for ornament, sure wee are, tis yron must serue for muniment and many good vses in peace & war. In peace no question, in war it hath been sometimes questionable, but is now (as I take it) past all

controuerſie. For howſoeuer *Philips* Aſſe hath gone verie farre, with ſome vendable Traytors, yet ſure it is, a little Spaniſh yron hath gone much further, inuading the mines of *India*, ſurpryſing the Golden Aſſe, and bringing him and his people into extreame ſeruitude, and ſlauerie. But what neede we roue ſo far to ſhew the force of yron in conquering men, when as at home we may beholde the might thereof, in throwing downe the mightie Okes and great woodes of England? So powerful is yron, the bleſſing of *Aſſur*.

But what were yron without the yron Smith, by whoſe Arte and arme the ſtubborne mettell is to bee incountred, and made as plyable as wax, for euerie good purpoſe?

So neceſſarie an Artiſan, that the Epicure thought the world could neuer haue been made without a *Smith*, and it is the conceipt of *Hillarie* in the 18. Canon vpon S. *Mathew*, that if not God the

Crea-

Creator of the world, yet Christ the redeemer, was a *Smith*, and not a Carpenter, as is commonly thought, because by the wood of the Crosse he was to repaire the world: a wodde reasō. Sure it is if neyther God the creator, nor God the redeemer were a *Smith*, yet the *smith* by the heathē was made a God. On whom were fayne to depend all the rest of their Gods. *Ceres* for Sythes, *Bacchus* for pruning kniues, *Pan* for Sheepe-hookes, *Mars* for sword and Speare, and *Iupiter* himselfe for fearefull thunder-boltes.

If this bee fabulous, it hath his meaning, and without all fables, it is most true, that if neither the world were formed, nor the Church reformed, nor the Gods maintayned by the *Smith*, yet could none of all these, long haue continued without the *Smith*. His Antyquitye shewes his necessity. *Antiquiora sunt necessitatis inuenta quam voluptatis.* Now we know that as the Logician amongst the phylosophers is counted &

called *Instrumentum instrumentorum*, the instrument of instruments and hand of Philosophye, so much more may the *Smith* be esteemed as the hand of all hādicraftes whatsoeuer. And therefore if *Adonibezek* in cutting off the Thumbes of 70. Kings so greatly disabled them; there is no doubt but the Philistims in cutting off the hands of all Israel, vtterly disarmed them. For what were the head for inuention, if there were not also an hand for execution?

Howbeit, this hand hath had not the prayse for inuenting it selfe, (if I may so say) and many other Arts and Sciences, out of it selfe. The cunning and sweet sounding musition (as *Iosephus* thinks, and diuers others) came out of the same Forge. And he that now so shines in euery corner, the Gold smith, or rather the gilding-smith (for all's not gold that glisters) hee is but the yonger brother, howsoeuer he hath now gotten the start and out-stript his elder. It is but the er-

ror,

ror, & blindenes of this old world in her dotage, to giue the birth-right to the yõger. Certaine it is, that golden age of the Primitiue world, had more golde and leſſe gilding. As Pope *Boniface* ſaid of the Church when it had woddē chalices, it had golden Prieſts. So ſure I am, when in the worlde there were fewer Gold-ſmiths, there was more golden deal ng. Then was the tẽple ful of Gold, and all therin of pure gold, which now by a ſtrãge kinde of Alchymie is turned to lead, and lead to ſtraw. But it may be *Corruptio vnius eſt generatio alterius*; though the Church goe down diſrobed, and Church-robbers thriue, they are warmed with her fleeces and gliſter with her gold. And that makes ſo many golden patrons, leaden Churches, and wodden Prieſts in ſo many parts of this Land. And can they meruaile, when as there are ſo many that ſerue at the Altar, and ſtarue at the Altar? that feede the flocke, & are fleeced of the Wolfe;

Homos alit artes. If they wil allow but *Micheas* wages, they must be content with *Micheas* priests. For we haue of al prices, Cruell *Pharoes*, that set vs to frie in the furnace, and send vs to seeke out strawe where we can get it, and yet finde fault with our task-maisters if all be not well, when as we are not allowed so much as should serue for necessity. But of necessitie I must leaue them, or rather reserue them awhile, for a place more proper, for this time this may suffice literally to haue spoken by way of explication of the *Black-Smith*. Now if it please you, morally a word or two by way of application, touching the Spirituall *Smith*, who labours no lesse in a forge as painfull by the hammer of the word, & fire of the spirit, to work (if it be possible) the hard heart of man, which in this yron age wherein we liue, is become as hard as any yron; nay as vntractable, and vnmalleable as the stones of the earth: the stony broode of *Ovids Deucalion*.

Bonauenture vpon those wordes of God by the Prophet, where hee promiseth to take away their harts of stone, & instead thereof to giue them hearts of flesh, Nay Lord (saith hee) rather heartes of stone, then hearts of flesh. For when thy Sonne my sweete Sautour suffered, the Sunne was darkned, the earth trembled, the vaile rent, the graues opened, and the stones claue a sunder, onely man, the fleshly heart of man, more hard then the stones, shewed neither sense nor simpathie. *Solus homo non cõpenitur pro quo solo Christus patitur.* In the first of *Kings* & 13. Chapter, at the voice of the man of God, the stones of the Altar went a-sunder, the heart of *Ieroboam* no whit mooued. When the heartes of men are growne so hard, had they not need of hammering? Surely the word of God it is the hammer, which hee to this end hath put into our handes, onely God graunt we haue the Art, and heart and courage to vse it aright. But as

Seanderbee said of his enemies, that taking him captiue, had taken his sworde frō him, they had *Seanderbees* sword, but not his arme; so I feare me, though wee haue the word, the sword, and the hammer of God, yet wee want the arme of God, & that authority which they were wont to take vnto thē-selues that went on his message. Else what were hee in court or Countrey that should dare offend in any open and enormious sort, and we not dare to tell him of it? but perlike it is not now the fashion to set out sin in his colours, nor strike at impietie in the highest: thats *Scandalum Magnatum*, rude and barbarous, fitter for the forge, then the Princes pallace. Go preach thus in the countrey, but prophecie no more in this maner at *Bethel*, for it is the kings Court, and it is the kings Chappel.

Thus are you willing to sleepe and sinke in your sinnes, and haue no man awake you. If any man speake, hee must speake *Plausibia*. Thats the cause, you haue

haue ſo many gold-ſmiths, and ſo much gilding. Wel I wot, we are by God and his Maieſtie, called to this place, for another purpoſe; not with ſweet words to ſalue the ſores of *Zion*, nor with vntẽpered morter to daube vp her breaches, nor to ſowe ſoft pillowes vnder the elbowes of ſuch as Sathan hath lulled aſleepe in carnall ſecuritie, but with the loude ſounding trumpet to rouze and araiſe thẽ. And ſuch I am ſure hath God raiſed & ſẽt vnto you many a one. Your ſelues ſhall ſay, your hearts ſhall tel, and cõſciences ſhal teſtifie, that as you are of al ſorts, you haue had of al ſortes, if by any meanes poſſible we might winne any vnto God.

Nowe therefore take you heede, when as there is nothing wanting on Gods part, that you be not foũd wãting vnto your ſelues; that you reiect not the hammering of the *Blacke-Smith* becauſe it is hard & harſh. Vſe your gold-ſmiths for ornament of your houſen,

your tables and cup-boards, and backes also, if your purse and place wil beare it: but for your soules, beware of gilding. It is as easie for vs, and perhaps for the present, more pleasing to you: but the time will come whē as you shal say, why euer had we pleasure in it? *Dulciora sunt vulnera corigentis, quam oscula blandientis.* O let the righteous rather reproue me friēdly, but let not their precious balmes of smoothing & flatterie break my head and wound my soule. For that in the end will bring but destruction. And therefore in the bowels of *Iesus Christ*, I beseech you, and in the name of the almightie God, I exhort & require you, as euer you thinke to answere it to him, that sent vs, that with all mildnesse and meekenes, you receiue the word of exhortation which is able to saue your soules, if onely you be willing with plyable patience to submit your selues to those that are set ouer you. If you receiue them, it is for your owne good; if

their ſalues be ſome-times ſharpe, you ſhall finde them the more ſouetaigne if you abide them; if not, the greater their griefe: And if you grieue them, who ſhal glad you in your greateſt diſcõfortures, but they that are grieued by you?

It is hard with the Patient, when through his impatiencie the Phiſition is prouoked with teares to leaue him. If they that watch ouer your ſoules, and muſt giue an account thereof, bee driuen to doe it with griefe and ſorrow, and not with ioy, it will be little for your ioy, in that dreadfull day of the appearing of our Lorde *Ieſus Chriſt*, whoſe Embaſſadours we are, and your poore ſeruants for his ſake.

At whoſe appointment we labour & trauell in this fierie Forge night and day, by continuall meditation, the tyring of our ſoules, and endleſſe reading, the wearineſſe of our fleſhe, to worke the fleſhly heart of man, more hard than yron. Neuer any *Yron Smith*, with

with greater care, leſſe conſideration, and more contempt.

For proofe, I cite no other Text then the threeſcore and fourteenth Canon of this preſent Conuocation. In the ende thereof it is permitted to poore beneficed men and Curats, not able to prouide themſelues long gownes, to goe in ſhort gowns of the faſhion aforeſaid, the meaning is plaine, prieſts-cloaks. I finde no fault with the Canon (it is of neceſsitie that we cut both coat and cloake according to our cloth.) But I note the miſerie of the times, wherein wee liue. They haue vſed vs as the king of *Ammō* vſed *Dauids* Embaſſadors: 2. *Samuel.* 10 they haue cut our garments off by the hammes, & now that we wāt matter; we muſt diſtinguiſh our ſelues by the maner of our garmēt, & that which comes ſhort of a lōg cloak, muſt be helped out with the name of a ſhort gowne. Thus hath preeiſing proceeded to circūciſing. And wheras the popiſh prieſtes had the ſuper-

ſuperfluity of their haire ſhaued, we haue the ſubſtance taken from our beards; we are the right ſhauelings: wo worth ſuch ſhauers. Let them chuſe whether they will, the bleſſing of *Midas*, or the curſe of *Gehezi* vpon them & theirs. But bleſſed be our gracious *Dauid* and his poſteritie, that had pittie on our nakedneſſe, and prouided at length a counterpoiſe to their mort-maines.

So are the times altered; *Moſes* was faine to cry hoe, & the Kings of former times by ſtatutes of Mortmaine, to prouide they ſhould giue no more to the Church. And was it not now high time to prouide on the contrary that they ſhould take no more frō the Church? As that act of Parliament would be written in Letters of gold, to his eternall glory, that of himſelfe hath done it. So ſhould the rubrick of that canon be writtē with blood (the blood of the Church) to ſerue as a teſtimonie to God & the world as long as it ſhal indure, againſt thoſe ſacri-

legious

legious blood-ſuckers that cut off their impropriations & ſimonicall improuements, haue not left ſo much as to couer our nakednesſe, and their ſhame.

But I know their anſwere, ſome haue too much, & thats the cauſe that others haue too little. If they may bee admitted to vmpeir the matter, they will finde enough for all, by taking from ſome & adding to others. Thus their fathers haue plaid the theeues, & now cõme they to compound the matter. Foure men paſſing ouer *New-market-Heath* were ſet vpon 2 eſcaped with 2. hundred pounds a peece in their purſe, the other 2. are robbed of all they haue: but ſee the honeſty of thoſe robbers; they wiſh them to goe after their fellowes and take of them an hundred pound a peece, and then all ſhall bee equall. But with what equity? or who made them iudges of this equalitie? You read the Story in *Xenophon*, how *Cyrus* the young Prince was vſed. His maiſter took two coates from

two

two men, the greater coate belonged to the leſſer man, the leſſer to the greater; and willing him to diſpoſe them according to right: *Cyrus* gaue the greater coate to the greater, and the leſſer to the other. Now though this were a poynt in the Prince of beſeeming equitie, to fit euerie one according to his ſtature, yet was he reproued by his maiſter, who tolde him in a caſe of decencie it had not beene amiſſe, but in a caſe of iuſtice, hee muſt giue euery one his owne, be it little or much. That which we haue we hold as our owne, as we are able to iuſtifie by all good lawes both of God and man. And if they miſlike ſo much of all poꝑiſh practiſes, & ſtand ſo much indeede, as in ſhew they will ſeeme for the law of God, let them indeed renounce all poꝑiſh impropriatiõs, & allow vs as much and no more, for our part and portion, then wee can cuict by Gods owne ordinance and appointment to be due vnto vs, and that's the tenth and laſt.

If they refuse this, (as hitherto they haue done) let them make what shewe and semblance they will of Religion or conscience, in restoring the depriued to their possessions, I shall hardly beleeue them, but that they haue some other respect then outwardly they pretend. It may be, they thinke those yong Cubbes wil houle as the old Wolues do: down with the Church, away with Byshopricks, what vse of Chathedral Churches, so many Prebends, so many Chaunters: but I hope if their Presbyteries were vp, they would desire their yong masters to make restitution. Between the designements of the Lay-puritane & Church-puritane, there was euer great odds: howsoeuer they seeme to looke one way, their ayming is not all at one ende. But sure I am, their meaning for the meanes is all alike, the ruine of the Church, the imbasing the ministery, decaying of learning, and exposing the Ministers to vtter contempt, as by others experience

ence it is too well knowne. And thus much of this.

The third point follows, the generalitie of this want, euen throughout all *Israel. Then there was not a Smith to bee found throughout all Israel.* So powrefull were the precepts of the *Philistims*, they commaunded and it tooke place, they spake the word and it was done, euen throughout the Land. A good resolution though in a bad matter, & fit for gouernours to vse, faire wordes (as he said) and straight Lawes, aduisedlye published, and throughlye executed thats the life of the lawe, which otherwise is but a dead Letter, and a leaden dagger in a painted sheath. Had the *Persians* beene as aduised for inuention, as they were peremptorie for execution of their Lawes; or were *England* as resolute for execution, as it is absolute for constitution of all good orders and ordinances, for church and comon wealth; *England* and *Persia*, might be endlesse in

their bounds, and eternall in their fame.

When *Ahab* had long trauelled for *Naboaths* vine-yard and could not compasse it; what saith *Iezabel*, art thou a King? and she said not much amisse for the generall, howsoeuer thee erred in that perticular. Surely where these concurre, wise Lawes, peremptorie Commaunders, and due Executioners, there is the state like to stand, and the Kingdome to flourish euen from *Dan* to *Berſheba*, as, *Corpus homæomeron*, no partiecoloured-coat, without seam or rent all of one cut, one colour, one God, one King, one Religion, one discipline, vnitie of faith and vniformitie of Ceremonie, without sect, Schisme, or Heresie.

In this body of ours, it cannot be denied but that there haue beene diuers diuisions, and the diuisors haue bin specially three; the Papist, the Atheist, and the Puritaine. The one impugning our Doctrine, the other our Manners, the third our Discipline. The first mo

moſte perilous or the State Publike; The ſecond, no leſſe pernitious for priuate corruptions: The laſt, moſt idlelie curious in pointes of leaſt importance, concerning neither life nor learning; doctrine, nor manners; yet ſo obſtinately vrged, as though they had ſworne neuer to bee ſatiſfied, though neuer ſo often and fully ſatisfied, by the King himſelfe: (*Exemplum ſine exemplo*) his Nobles, Byſhops, Iudges, Clergie: by Writing, Printing, Conference, and all meanes poſsible, or likely to giue ſatisfaction. As no doubt they haue done to diuers, howſoeuer the reſt (like buſie flyes oft beaten off) ſtill returne to light in the ſelfe-ſame place, ſeeking to ſucke out matter where they finde none. And by importunitie to extort what by argument they could neuer euict. Yet hath it beene greatlye meruailed by many of their complyces, that of theſe three the laſt, and leaſt enemies, (as is

thought euen of many good men) to God and the ſtate, ſhould bee the firſt that ſhould feele the edge of the lawes vnder this his Maieſties moſt milde and eaſie gouernment: & ſo many Cannons ſet out and ſhot out againſt them and ſo few againſt others? To whom wee anſwere, and that out of the Smiths forge, it is not good to haue too many yrons in fire at once. *Ad duo qui tendit non vnum, nec duo prendit.* But it But one, why muſt this be that one, that is not enough, and hath more neede of water then fire.

In the firſt of *Liuies Decades*, wee read of a Combat oppointed to ende, and vmpier a great quarrell betweene two Nations, vndertaken by three *Horatij* againſt as many of the *Curiatij*.

Now in fortune of fight, it ſo fell out (as you know) that of the *Horatij* two were ſlaine, and then remained but one to three. Three to one hee ſhould bee conquered. For as we ſay, *Ne Hercules*

eules quidem contra duos. Hee had neede bee ſtronger then *Hercules*, that ſhould thinke himſelfe ſtrong enough for two. And therefore the young Gentleman went to it, *virtute non vi*, rather by fine fraud then plaine force. If there can be any fineneſſe in running away, and not rather *Good lucke*, as *Demoſthenes* left written on his Targette, when hee left the field, and betooke himſelfe to his heeles. But ſo fled *Horatius*, as it ſhould ſeeme, that he had *animum reuertendi*. He fled for a vantage: for by this meanes, he drew his enemies the combatants to followe the flight. And when he eſpied any one before his fellowes, he ſuddenly turned and diſpatched him, and ſo ſingling out theſe three bretheren one after another, hee eaſilye conquered each of them, whereas againſt them all at once, hee could neuer haue had anye hope to preuaile.

The Batten when the band is bro-

ken, sticke by sticke is easilye knapt a-sunder. You see the similitude, and the reddition is not obscure. Of our three *Horatij* two are gone not conquered by the *Curiatij*, (mauger all the might and spight of hell it selfe, of *Rome*, it selfe,) but transported by God from this militant Church to that tryumphant *Hierusalem*. The third remaines for whome no doubt remaines the victorye on earth, and tryumph in the heauens, which neuer shall haue end. But during the fight if hee seeme to flie, or giue a foote, let him take heede that followes fastest. In the second of *Samuel* and second Chapter, If *Asahel* had not beene so swift of foote, and so eager in pursuite to out-runne his fellowes, he had not run so hastely on his owne death. And so surely, if these men, more furious then *Nimpshi*, more swift then *Asahel* to out-run themselues, their Soueraigne & his lawes, could haue bin intreated either finally to desist, or at

least

leaſt for a while to haue turned aſide to the right hand, or the left; or to haue diuerted the heate of their zeale, and edge of their pennes againſt Papiſt or Atheiſt, as they haue eſcaped with their liues, ſo might they in all likelyhood haue kept their liuings.

Of the which they are now ſome few of them moſt iuſtly depriued: I dare ſay with greater griefe to vs all, then eyther loſſe to themſelues, or hazard to the Church. Howſoeuer it hath beene formerly giuen out, that if they were ſilenced, the Church might ſoone ſhutte vp her Shop windowes. There would not bee a *Smith* left in all our Iſrael that could skill indeede of the right hammering, and handling of the word of God: yet I hope matters will bee ſo handled, that if they all ſtand out, they ſhall not bee much miſſed. God wee knowe, is able of ſtones to rayſe vp thoſe that ſhall ſerue his turne, if men ſhoulde fayle, or vppon euery tryfling diſcontent-

discontentment, so wilfullye abandone that sacred vocation whereunto they are by so manye bondes so strictly obliged. And without any such miraculous worke, (if it please him to afford but his wonted graces to the two Vniuersities,) I nothing doubt, but from time to time, they shall bee able to supplie more sufficient Ministers, then all their complices will bee content to allowe sufficient liuings.

And nowe that they are thus dealt with by Law, we all expect that the like order, or rather much more sharpe and strict be taken, as for the Atheist, so speciallye for the Papist. Else must wee needes confesse, *Reduuiam curauimus, Capiti cum mederi debuissemus.* But I hope they shall, ere it bee long, haue iust occasion to thinke and speake otherwise; when they shall see their Swordes and Speares, and Smithes, their Armour and Armourers, their Priestes and Iesuites and cunning seducers,

ducers, with all their Syren-Songes, their Bookes, Pamphlets and Printers, and all meanes and Miniſters thereto tending, cleane cut off by the Sworde of Iuſtice, and the lawes of the land. A moſt iuſt and neceſſarie weapon, taken to keepe them from hurting themſelues, and others, as children and mad-men.

That it will beſo, I make no doubt; that it ſhould bee ſo, I ſeeke no other arguments againſt them, then their owne practiſe againſt vs, and *Bellarmines* owne prooſes in his third Booke, *de Laicis*, and 20. chapter for the aboliſhing of all heriticall Bookes. For I will not preſſe that which followes in the next Chapter for the burning of Heretikes; Howbeit well we know, & they muſt needes acknowledge, (if their caſe and cauſe were equall) better kill then be killed. If they will needes threaten, they may perhaps prouoke others to begin. I will inuert the olde ſaying, *Pereant omnes potius quam pereat vnus*; For it is not hee a-

lone

lone worth many thousands, on whom so many thousands do depend?

Surelye, it is high time to take the peace of them all, binde them to their good abearing, when as so openly and presumptuonslye they shall dare to threaten the disturbance of our peace, and destruction of the chiefe Pillers and preservers thereof; whom the LORD in mercy long preserue. But for this point, if wee had no other Schoolemaisters, wee neede no other then these *Philistims*, a people in their generation wise enough to set vs to Schoole.

And so I passe to the fourth and last part, the reason why they remooued the Armourers, (and that was) least againe they should renewe their Armour. For so they saide; *Least the Hebrewes made them Swords and Speares.*

The dint of the Sworde, and pushe of the Pike; two sortes of weapons very powrefull, especially in those

thoſe dayes, for offence or defence; *Comminus* or *Eminus*, farre or neere. But this was (as it ſhould ſeem) in the worlds child-hoode, the infant-age of Hell, and helliſh Smiths, but Nouices as yet and Prentiſes in their Trade: they had not as yet proceeded maiſters of their craft.

Anon after, in *Salomon* his time wee reade of a generation, whoſe teeth were Swords, and their iawes as Kniues. Whoſe off-ſpring, heere amongeſt vs (the curſed off-ſpring of the *Anakims*) haue bent their tongues like Bowes, and ſhotte out their wordes like arrowes, ſharpe, and ſwift, and full of poyſon, euen as high as the heauen, and as farre as from one ende of the worlde to the other. Sure I am, at one flight from *Rome* to *England*, haue flowne their firie thunder-bolts.

Theſe men not content with Dagger, Dagge, and poyſon for their priuie plots, (which God for Heauen

uen so often hath detected and deiected) nor with Swordes, and speares, Gunnes, and Cannons, for open Rebellion, (which God in mercye so many yeares hath stayed in this Land) but as hee speaketh of the Greekish Stratageme, *Instar montis equum*; they had deuised a Cannon as big as an huge bigge house, full rammed and charged with a store-house of powder, to the which if all the fire of hell and Purgatorye could haue sent and sent but one spark, wee had all beene consumed. Wonder it was not set on fire, with the sulphureous blast of their hellish breath. Then there was a deale of dead powder (so it pleased God) without fire; since that, a false fire (the Lord bee thanked) without powder. If the one affrighted vs, & the other amazed vs being both but a fallax, (God graunt they alwaies so deceiue, and wee bee neuer worse deceiued) but if they had argued indeed a *Diuisi ad Coniuncta*, putting

putting fire to powder, or powder to fire, where then had wee beene? Surely, they had ſwallowed vs vp quicke, or ſent vs vp quicke to the heauens, at leaſt our ſoules. Howſoeuer our bodies hauing accompanied them as high as they could, had deſcended againe to the foote of the Mountaine; and there (as *Abrahams* ſeruantes) expected their returne, or waited for the time, when they ſhould bee called vp vnto them, neuer againe to bee diſſeuered: but for the preſent, they had beene moſt lamentablie deuorced, had not the Lorde beene on our ſide: then might *Iſrael* ſay, (now and euer may *Iſrael* ſing) *Had not the Lorde himſelfe beene on our ſide when men roſe vp againſt vs.* May I call them men, being in the ſhape of men, more then diuels incarnate? then beware of men, as ſaieth our Sauiour. *Homo homini Lupus*, Man to man is become a Wolfe, a Beare, a Lion, a Leopard, a Tygre, a Diuell. Not all thoſe ſtrange mixtures

mixture of so manie beastes in *Daniels* Prophecie able to expresse the thovsandth part of those beastly minds. *But praysed be the Lord, who hath not giuen vs ouer for a pray to the teeth of those cursed Cannibals*, who seeing they cannot saciate their mawes with the blood of *Christ*, in their vnbloody Sacrament, haue sought to engorge & imbrew them selues with the blood of Seruants, for no other cause or quarell in the world, then that they are his seruants. True it is, they cannot say worse of vs, then we thinke on our selues; your sins we confesse haue deserued such a punishment, but though we for our sinnes are most worthie to suffer it, yet are they of all men most vnworthie to inflict it. I dare be bolde to giue the Chalenge, let him that is guiltlesse among them (I except not the holy of holi est) throw the first stone, or put fire to the powder.

But Lorde if it bee thy will according to our deserts to plague and punish

puniſh vs, let it bee thy pleaſure to take the rodde into thine owne hands. *Liceat periture viribus ignis igne perire tuo, clademque authore leuare.* For why ſhouldeſt thou ſell vs into the handes of theſe vncircumciſed *Philiſtims*, that will neuer therefore bee thankefull vnto thee, but giue thine honour vnto ſtockes and ſtones, and ſacrifice thy prayſe to the Shrines of the dead? Whereas thou knoweſt all our helpe ſtandeth in thy Name onely. Thou onely art our God, thou onely art our Creator, our Sauiour, our Redeemer, and onely Protector.

By thy meanes onely wee acknowledge our ſoule is eſcaped, as a Birde out of the Snare; paſt daunger (as wee hope) but not paſt feare. And therefore no maruaile though wee ſtart at euerie buſh, although wee ſee the ſnare is broken, wee are eſcaped, and they are fallen into the pit they prepared for vs. O ſo let thine enemies periſh, O Lord

Lord, so let them all that plowe iniquity, and sowe affliction, reape the same. But let thy mightie hand bee still at hand against them all, to defende and protect our King, our Queene, our Prince, their Offpring, Counsell, Clergie, Nobles, Commons, and all their Realmes and Kingdomes, that in sincerities and truth still call vpon thy name.

So shall we thy people and sheepe of thy pasture thus preserued from blood and slaughter, sing alwayes vnto thee the blessed Trinitie, three persons and one God, all honour, laude, and glory now and for euer. *Amen.*

Amen.

FINIS.

J